SUNDAY SERMON

A Scholarly Discourse By Rev Wm. T. Best

Especially interesting sermon, entitled "Christian Prosperity," was preached here on a recent Sunday by the eloquent pastor, the Rev. William T. Best. He took for his text, "The righteous shall flourish like the palm tree," and said:

Look at the wonderful way in which the Holy Spirit works on a man. Just think of a man whose "breast is an open sepulchre," his "mouth full of cursing," his feet swift to shed innocent blood, his heart "deceitful above all things and desperately wicked," spreading himself like a green bay tree" a tree that is good for nothing, but to keep the sunlight out of the ground, the very place where it ought to shine, and then think of the Holy Spirit taking hold of that man, bringing him "from darkness to light," from the power of sin and Satan to God, putting a "new song" in his mouth, placing his feet in the "way straight," making the way "stony heart" and giving him an "heart of flesh," causing him from a hard, fruitless, goodfor-nothing bay tree into a upright, useful, glorious palm tree. It is wonderful! wonderful! but that is just what

"For God will give him all things." Christ will never leave nor forsake him; the Holy Ghost will lead and guide him into "all truth;" the angels of Heaven will have charge concerning him to keep him in all his ways. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." "He shall flourish in the courts of God." Jesus also said: "He like the palm tree," "he shall still bring forth fruit in old age, he shall be fat and flourishing."

The palm tree is the prince of the vegetable kingdom, so named from its noble majesty; it stands alone, rising a hundred feet, unbroken by branches, bearing at its summit a magnificent and graceful crown of large, fan shaped and feathery leaves, in the shadow of which are suspended the rich clusters of fruit. No tree can look more lordly or beautiful. It is not, however, only beautiful, for, from the bottom of its lowest root to the top of its highest leaf, it is useful; from its leaves, baskets, bags, mats and brushes are made; from its trunk, timber, rafters, poultry cages, building material and fuel are obtained, while from its fibrous webs thread is procured, which may be twisted into ropes and rigging. It furnishes food, shelter, clothing, fibre, starch, sugar, sugar, oil, wax, tannin, dyeing materials, resin and a host of other things, in all, making three hundred and sixty. In Egypt, Arabia and Persia many of the inhabitants subsist almost entirely on its fruit. For more than one hundred years it maintains its great beauty, and "there is no more charming nor majestic sight than that a king among the trees of the plain," as it looks far away in the distance and gazes into the face of the sun, a symbol of life in the midst of a world of death.

The Christian may be compared to the palm tree in the following respects:

I. The palm tree is of humble growth, its stem being thick in proportion to its height, and is not unfrequently planted in structure than that of the common butcher-broom. Sometimes it produces a series of adventitious roots, which thrust themselves into the soil and serve to steady it. On account of its weakness Pliny says, they will sometimes plant three or four of them together, forming one strong, lofty and beautiful tree. They are planted in the courts of the temple.

The little things of life are the great things of to-morrow. The Kingdom of Heaven "is like a grain of mustard seed, which a man took and cast into his garden; and it grew and waxed a great tree." When a man is born into the Kingdom of God, he is but a babe in Christ, and looks to those around him for help; but how often he is disappointed, and finds that they, who should be his best friends, are often his greatest foes. This teaches him the great lesson of taking his eyes off men and placing them on Christ, and by prayer and faith to reach out and take hold of the solid rock, so that when the winds of temptation and floods of doubt come, he is enabled to stand. The great privilege of prayer, to open to him of uniting with the Christian Church, and thus taking away the himself, planted in the house of the Lord, grow up into a beautiful Christian character.

II. The palm tree grows in the purest soil; it will not grow and flourish in filthy places like some trees. Its heart is soft and tender and is fed by hidden springs, that flow beneath the surface of the parched land. Its roots drink deep, and are sustained, while they send up the moisture into the leaves and branches, and they are refreshed and invigorated. In like manner, travelers assure us, indicates that water is near, and may be obtained by digging, or by sinking according. Israel found twelve springs and seventy palm trees at Elim."

The palm tree Christian grows in the purest soil, where the Gospel is preached in its purity. David said, "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart." The Saviour said, "Blessed are the pure in heart, for they shall see God." The blessing of a "pure heart" and the blessing of holiness are one and the same thing; pure means unmixed, holiness means wholeness, both mean perfectness. God said to Abraham, "I am the Almighty God; walk thou before Me, and be thou perfect." David said, "Mark the perfect man and behold the upright, for the end of that man is peace." Jesus said to the young ruler, "If thou will be perfect, go and sell that thou hast, and give to the poor." "Be ye therefore perfect, even as your father, which is in Heaven, is perfect." Some may say they do not believe in perfection, but what a man believes or does not believe is very different from what he does believe." No man will cut the sleeve out of his coat, or the toe out of his shoe, or in buying a horse search for one that has a spavin, in order to upheld his doctrine of imperfection. He may say that a Christian cannot be perfect, and yet if he is not perfect he will talk about him all through the community. Men will not believe it. What kind of perfection, then, does the Bible teach? Not Adamic, nor angelic, nor sinless, but Christian perfection. The perfect Christian life is a perfect Christian, an all-round man. Water is a type of the Holy Spirit; it is cleansing, refreshing and powerful. The women of Samaria went out to get a pitcher of water, but she got a whole well instead. Often we Christians come with our little pitchers to draw water out of the wells of salvation. What we need is the palm tree idea; it is rooted and grounded in the well, and therefore has the water in it in every fibre of its being. The palm tree Christian lives in the Spirit, walks in the Spirit, and draws his life, light and power from this secret source, or in other words, he is baptized with the Holy Ghost and with fire. This opens up the way to the next heading.

III. The woody fibres produced in the interior of the palm tree are regularly pressed outwards, giving a uniformity of thickness throughout. It is therefore straight and very lofty, always growing upright, and has not failed to attract the attention of writers in every country where it is indigenous.

If the palm tree Christian is saved, sanctified and baptized with the Holy Ghost, he must work this salvation out, so that there may be a uniformity of thickness between his profession and possession. He must therefore be straight in all his dealings with God's children of men. A great many Christians are in doubt as to whether their lives are straight or not; now the only way a man can tell whether he has a yard of cotton or not is to place the supposed yard of cotton alongside of the yardstick, and if the one is just as long as the other he comes to the conclusion that he has a yard of cotton. The only way a man can tell whether his life is straight or not is to place himself alongside of the Word of God. Take, for instance, the passage found in Matt. 5:44: "Love your enemies." Now someone will say: "I can forgive, but I never can forget." Well, then, you are not straight. Another will say: "I can forgive and forget, but I cannot love." Then you are not straight. Love your enemies." Someone says: "It does not mean that." A minister, while preaching, quoted the verse: "Thou shalt love the Lord thy God with all thy heart," etc., and then said: "I have not got one heart, but one hundred and fifty, and therefore no man can do that; it means we are to do the best we can do." How would that brother like to put "try" before all the ten commandments? Would he be willing next Sunday to get up before the people and say the Bible says: "Thou shalt try not kill," but of course it does not mean that, for no man can live without killing; it means you are to try and not kill. The fact is, whatever it says, or else it does not mean anything.

IV. The palm tree is an evergreen. "It grows slowly but steadily, uninfluenced by those alterations of the seasons which affect other trees." It does not rejoice overmuch in winter's copious rains, neither does it droop under the drought and parching sun of summer, nor can the importunate urgency of winter wring from it aught from perfect uprightness.

Because he said: "There are four classes of Christians; 1st. The sleepy Christian, who wakes up to everything when it is too late. 2d. The fair weather Christian, who serves the Lord when the sun shines. The 3d, grasshopper Christian, who takes a long step every revival. 4th. The palm tree Christian, whose path is as the shining light, which shineth more and more unto the perfect day. One of the great troubles in the Christian Church of to-day is that there are so many grasshopper Christians who are greatly warmed in a revival meeting, but after the meeting is over become cold and indifferent. The palm tree Christian must set his face "like a flint" for he professes to be following Christ and doing as Christ would do under every circumstance, and while it is true that everything changes, he must never change from the "highway" to the "broadway." When he is plowing and the plow-point strikes a stone, he is a Christian. When the cow gives a pail of milk and then kicks it over, he is a Christian. When he is putting up stovepipes in the fall, he is a Christian. When they are taking up the missionary collection, he is a Christian. In all places, at all times (without a single holiday, not even election day, have all circumstances, and at all costs, he is a Christian.

V. From antiquity the palm tree has been regarded as the choicest of fruit trees. There has been known to produce 900 pounds of dates in a year. "Its fruit is abundant, pleasant, nedicinal and exhilarating." "those who only know the sweet dates from the dried specimen, can hardly imagine how delicious they are when eaten fresh, ripe and juicy." "When they come from the trees they are so delicious that they are eaten most greedily." It is a staple article of commerce, and a Boston merchant says: "They are the chief of all the fruits of the world."

If the life of the palm tree Christian testifies to the fact that he is saved and sanctified, and that he is possessing more transient about it, he will not only have the fruits of the Spirit, but shall teach transgressors the ways of the Lord, and many shall be converted. During the last few years there have read so much about the palm tree that I have a perfect hunger for dates, and it seems as though I cannot wait until I go to town and get some.

The palm tree Christian has a hunger for souls. Moses said: "Oh, this people have sinned a great sin, blot me, I pray thee, out of Thy book." Paul said: "I could wish himself accursed from Christ for his brethren." John Knox said: "Oh God, give me Scotland, or I die." Is there any fruit so delicious as one soul as a leading others to Christ? Oh, brother, sister, "Lift up your eyes and look on the fields, for they are white already unto harvest!" Begin to-day and gather this fruit unto life eternal.

VI. The palm tree grows under heavy weight and pressure. Natural gists say it grows when it is most pressed down. You cannot keep it down, or make it grow crooked, even if you lay heavy weights upon it.

So it is with the palm tree Christian; the more you try to keep him down, the more he grows. Paul was said, with regard to Christ: "Away with such a fellow from the earth, for it is not fit that He should live!" "Crucify Him! crucify Him!" and they did not have His man Christ Jesus to reign over them.

"They drove the nails into His hands, The spear into His side,
The crown of thorns into His brow,
And mocked Him till He died."

They smote the Shepherd and the sheep were scattered; so that from all appearances Christ and His religion were things of the past; but were they? It was not three days when a band of men and women were in an upper room, praying for the coming of the Holy Ghost, and when He came 3000 were converted and added to the church by the power, and the disciples went everywhere preaching the Gospel. Then said the persecutors, "Stone Stephen." "Tie Thomas to a pillar." "Crucify Paul." "Throw John into a cauldron of boiling oil!" "Chop off Paul's head." "Stop them!" "Stop them, or they will turn the world upside down!" They killed the apostles; but did they kill Christianity? Never! They might just as well try to stop the earth from turning on its axis, or to prevent the coming of Christ's kingdom on earth. Christians have had their thumbs in the thumb-screws; their feet in the stocks; their lips cut off; their eyes bored out; they have been eaten by wild beasts; they have been burned at the stake; they were tortured in every conceivable manner. Women have had their children taken from them and themselves outraged. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep and goat skins; being destitute, afflicted, tormented; of whom the world was not worthy," and yet through the burning of Rome, and the Dark Ages, and the massacre of St. Bartholomew, through all the evil centuries Christianity has been growing "like a cedar of Lebanon;" it is flourishing like the palm tree. This leads to our next thought.

VII. The palm tree is emblem of victory and rejoicing. The Jews employed palm branches on the feasts of tabernacles, and on festive occasions. They carried them before princes and distinguished personages, waving them in token of joy and triumph. The Egyptians waved palm branches in honor of Osiris and bore them before conquerors in their triumphs. The reason given by Plutarch why the symbol was adopted by the Judaists is the nature of the wood, which so powerfully resists recumbent pressure, but more enlightened nations bear palm branches after a victory, to acknowledge the author of their success and prosperity

Said the presiding elder to the discouraged minister, who had run away from his charge: "Have you got music upon you?" The minister said: "No, they have not gone that far." "Did they ever serve you up on thorns?" And the minister began to weep. Then said the elder: "Who is going to reign at the end of this conflict?" The minister said: "He that won and is going to reign until all His enemies are put under His feet. How would one of the political parties feel over the opponents, if that party knew that the victory was won already and that all the work from now until November would be simply a mechanical getting its majority? The palm tree Christian has victory over the world, the flesh, and the devil; yea, even death itself. Fortunately, we are more than conquer when we fall." We read such utterances as the following, in connection with the death of the martyrs: "He has received the palm of martyrdom." "He has been crowned with the palm of the martyrs." St. Agatha replied to the tyrant: "If you do not rend my body upon the rack, my soul cannot enter the Paradise of God with the palm of martyrdom." There are palms upon the tombs of Cains, Tiburius, Valerious, Maximianus, Hippolytus and others. At Cawnpore, in India, there is a well, enclosed by a lofty and white marble about twenty feet high and fifty-seven paces in circumference. On the stone that covers the well is inscribed these words: "Sacred to the perpetual memory of a great company of Christian people, chiefly women and children, cruelly massacred and thrown into the perfect day. One of the great troubles in the Christian Church of to-day is that there are so many grasshopper Christians who are greatly warmed in a revival meeting, but after the meeting is over become cold and indifferent. The palm tree Christian must set his face "like a flint" for he professes to be following Christ and doing as Christ would do under every circumstance, and while it is true that everything changes, he must never change from the "highway" to the "broadway." When he is plowing and the plow-point strikes a stone, he is a Christian. When the cow gives a pail of milk and then kicks it over, he is a Christian. When he is putting up stovepipes in the fall, he is a Christian. When they are taking up the missionary collection, he is a Christian. In all places, at all times (without a single holiday, not even election day, have all circumstances, and at all costs, he is a Christian.

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CHRISTIAN ENDEAVOR NOTES

JUNE TWENTY-FOURTH.

Topic—John Elliot, and Missions Among the Indians. 2 Tim. 2: 1-13.

"Missions is not only a "man sent," he is a man sending; he makes other missionaries, who will do missions.

No life without hardness is a missionary life; if it could be, there would be no need of missionary lives. "The hard thing I can" may be called the missionary's motto; only, the "one thing" includes all kinds of hard work.

There is only one "pathway to a throne" that is permanent, and that is labor for the kingdom of God.

Outline of Elder's Life.

John Eliot, the Apostle to the Indians, was born in England in 1604. After study in Cambridge University, he became assistant of the famous Rev. Thomas Hooker in his school, and was there converted.

He decided at once upon the ministry, and for freedom of conscience came to America, becoming pastor of the church at Roxbury, near Boston. He held this post for sixty years.

He grew interested in the Indians, and after long and patient study he learned their very difficult language. He published a grammar of it, writing at the close "prayers and psalms, translations will do anything."

Eliot preached his first sermon to the Indians on October 28, 1646. It resulted in the conversion of the noble chief, Waban.

So many Indians were soon converted that a township was built, named Nonantum. Eliot introduced handicrafts and mechanic arts.

Tall, of a powerful frame Eliot went far and wide preaching the gospel, fearlessly confronting hostile chiefs, and infuriated Indians, often reaching out to the borders of New Hampshire and Rhode Island.

His work was aided by Parliament and approved by Cromwell. A society "for the Propagation of the Gospel in New England" was founded in England.

In 1663 Eliot completed his great work, the translation of the entire Bible into the Indian language, which fills many volumes. The other books—Baxter's "Practice of Piety," the Psalms, Primer, and a primer of logic. Twelve towns of "praying Indians" were established. In King Philip's war the work was greatly impeded, both whites and pagan Indians considering the doctrine the Christian Indians. Eliot himself being reproached and contemned. But on the coming of peace the work was gradually restored.

Eliot died, May 20, 1690, at the age of eighty-six, tolling for the Indians of the "next life." His last words were: "Welcome! Joy!"

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 24.

Surprised People.—Matt. 7. 22, 23.

In nearly all the Scripture which speaks of the conditions and experiences of life beyond the grave there is reference to the surprise, and even amazement, which will fill men's minds. This is not only a "man sent," he is a man sending; he makes other missionaries, who will do missions.

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THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JUNE 24.

Review of the Second Quarter—Read Psalm xcvii.—Golden Text: John vii., 46—Topics, Some Great Sayings of Jesus and Their Lessons—Summaries

Lesson I. Topic: Counsels in character building. Place: The "Horns of Hattin," near the centre of the west coast of the Sea of Galilee. This lesson is a part of Christ's Sermon on the Mount. Men are known by their fruits: good trees bring forth good fruit; corrupt trees bring forth corrupt fruit; a profession of godliness is not sufficient

II. Topic: The Lord's day. Place: In and near Capernaum. While Jesus and His disciples were walking through a field of grain on the Sabbath day the disciples plucked the grain and ate it to satisfy their hunger; the Pharisees found fault; Jesus justified their course by referring to David's act in eating the shew-bread, and to the priests who were obliged to work on the Sabbath; He healed a man with a withered hand; they would lift a sheep out of a pit on the Sabbath day, and a man is better than a sheep.

III. Topic: A great faith and a great Helper. Places: Capernaum; Nain. The healing of the centurion's servant and the Sermon on the Mount. Jesus says: the elders sent; the centurion's friends. Jesus did not know the centurion's friends are sent, and the centurion goes himself to meet Jesus; he says, I am not worthy, trouble not yourself; speak the word only. Jesus says this is great faith, not found in all Israel, not even among the Jews. At Nain He met a funeral procession: a young man raised from the dead; fear fell on the crowd.

IV. Topic: Jesus the sinner's friend. Place: Nain and Capernaum, perhaps in Capernaum, Simon, a Pharisee, invited Jesus to his house; a sinner, came in and washed, wiped, kissed and anointed the feet of Jesus; had failed to perform the common acts of hospitality, and Jesus not only his attention to a woman, and lack of love; reproves him for being disinterested in the spiritual needs of the question; a woman forgives.

V. Topic: Lessons of the transfiguration. Place: Mount Hermon. Peter, James and John go with Jesus into the mount to pray. As Jesus prays His face is transfigured; Moses and Elijah appear; converse regarding His departure from the world; the disciples awake, see Jesus and the two men in their glory; come in a cloud; hear a voice; Jesus commended; alone with Jesus.

WOMAN GEM CARRIER.

Miss Grace M. Varcoe, who is now in town, has crossed the Atlantic twenty-nine times as the agent of an English diamond concern, and on each trip she has carried with her jewels valued at from $150,000 to $300,000. Miss Varcoe is the wife of the London lapidarist. She has traveled in all the principal cities of this country, Canada and Europe as the representative of her firm. She speaks four languages and, incidentally, carries a revolver, which, should occasion require, could also "speak."

REAL FRENCH HATS BOUGHT.

The beautiful and expensive models used in the Paris millinery shows are occasionally bought en masse by large dealers on this side and then American women have an opportunity to buy real French hats at prices that are not prohibitive. There are, of course, who would not wish to buy anything that had been used for a display, but many more are glad of just such a chance.

Poultry Pays.

Poultry on the farm can be made to pay better than any other stock, value considered; but it is necessary that proper care be used.

Easily-Made Dark Nest.

One of the best nest arrangements known is readily made by having a box 12 inches square and long enough to be stood on its end with one board removed on one side and the top fastened to the wall. This box is set on the floor, with the face to the wall and the nesting material put inside on the floor. First line the box with building paper to keep the light out of the crevices. The one board removed on the one side, next to the wall, will leave a sufficient opening for the hen to enter, and has a hinged cover may be made on top so that the eggs may be gathered and the nesting material renewed without difficulty. Hens will lay more eggs if the nests are dark than when they are light.

Use Nonsense.

After slumbering more or less quietly for a few years, the romantic tale that the bees drop dew from the tip of a small drop of poison from the sting before scaling up the cell, using the sting as a trowel to smooth the surface, seems to have started anew its round of the bubble press. To any who have sent their children to the public schools in search of information, this original method of sealing up the cell with the authority of a bee expert that it is all the work of imagination. Its originator seems to be a man who has had a row offering a particle of proof. Of course, some of the papers that give it credence will be found to be in a state of contradiction, and the only thing that is for sure is the ability to allow it to be its course and die out, only to be resurrected seven years later by some penny-a-liner who is holding else special- ing for a sensation. but never national on hand.—Boston Gazette.

Raise Your Own Meat.

The Poland China is the best hog to raise on any home farm. When pigs are about two or three weeks old I make a small pen, put a trough inside and put a little milk and boiling in this, scattering some shelled corn on the ground, and in a few days the pigs begin to come in and stay there nearly all the time. The milk and nibbling at the corn. In a week or two they are very anxious for it, and I increase the quantity. Milk is the best drink for young pigs. They will have a thrifty appearance if no other food is fed, but for frame. I give them a little corn pasture to go over with plenty of fresh water and shade, and they will grow and do not weather comes. This prevents sickness and makes bone and muscle. To raise a large hog you must feed and exercise, plenty of pure fresh water and bone to eat at regular times, with a variety in diet.

When the pigs are three or four months old I commence to feed corn and feed a little more corn or hominy, but keep them growing well, and by the 1st of October they will be ready for full feed. Give them all they will eat now to make well-fed pigs, and by the 1st of January you will have nice fat sows to kill for home use the next year. The Epitomist.

"Pro" and "Con" of Wild Trees.

Professor Cook, of the Michigan College, has said in the course of one of his addresses that not long ago horticultural writer of considerable prominence urged that all wild trees and shrubs be carefully removed from the vicinity of the orchard. He argued that the presence of such vegetation would attract insect enemies, and so bring added danger from their ravages. Professor Cook considers this a very wrong conclusion, as the facts show that the removing, not the planting of these wild and native plants, is what has augmented the evil. With plenty of wild native trees about the orchard, the trees in the orchard will suffer almost none at all from the attacks of insects, but if all the wild trees are removed the insects have to depend entirely upon the cherry trees than when they are scattered through a whole orchard. There seems to be reason to believe that the same is true of the apple tree borers and the apple maggot. If we have the wild haw and wild crab in good numbers near by, the apple trees and their fruit will be found often none at all, and, reasoning from the insect side of the question, it is probably better to plant than to root up or cut down these wild plants and trees.

Dairy Farming.

Dairy farming adds to instead of subtracting from the fertility of the farm for the reason that it causes one to pasture the land over which he has been husbandship in better condition than he found it. Dairy farming adds to the profits of the farm without making much more labor for the other branches of farming carried on. It is generally recognized as the best, and where dairying is practiced on the other branches will be found the most prosperous as well as all farming. It fits in and rounds out the perfect farming system. Dairying cannot be filled by any other industry with the same degree of financial success. Dairying is the highest type of agriculture. The dairy farmer grows crops to feed his cows and makes his money from the products of his herd. He becomes a manufacturer of finished goods from his raw products and sells his manufactured goods to the consumer. Dairying is himself all the profits the manufacturer receives. Where dairying becomes the principal business of a neighborhood more cows are kept but other stock do not disappear, for progressive dairymen understand the value of calves and appreciate the fact that money may be made raising them and pigs are kept to turn the skim milk into good money. It is not to be wondered that dairy farming has been looked upon as a very desirable calling from the earliest times and the products of the dairy farm have risen in price and increased in value. It has grown to be as profitable branch of business with agriculture.—The Epitomist.

Forcing Rhubarb.

A test was made at the Illinois station during the winter of the effect in forcing rhubarb roots were dug in the fall in a cold frame, where they subjected to the action of natural way. A part of the lots was etherized, the other part was then a luxury, and differed to obtain it in proper places, and requiring for the purpose. Hand the etherized portion of the "when" and "how" conclusively that the removing, not the planting of these wild and native plants, is what has augmented the evil. With plenty of wild native trees about the orchard, the trees in the orchard will suffer almost none at all from the attacks of insects, but if all the wild trees are removed the insects have to depend entirely upon the cherry trees than when they are scattered through a whole orchard. There seems to be reason to believe that the same is true of the apple tree borers and the apple maggot. If we have the wild haw and wild crab in good numbers near by, the apple trees and their fruit will be found often none at all, and, reasoning from the insect side of the question, it is probably better to plant than to root up or cut down these wild plants and trees.

Dairy Farming.

Dairy farming adds to instead of subtracting from the fertility of the farm for the reason that it causes one to pasture the land over which he has been husbandship in better condition than he found it. Dairy farming adds to the profits of the farm without making much more labor for the other branches of farming carried on. It is generally recognized as the best, and where dairying is practiced on the other branches will be found the most prosperous as well as all farming. It fits in and rounds out the perfect farming system. Dairying cannot be filled by any other industry with the same degree of financial success. Dairying is the highest type of agriculture. The dairy farmer grows crops to feed his cows and makes his money from the products of his herd. He becomes a manufacturer of finished goods from his raw products and sells his manufactured goods to the consumer. Dairying is himself all the profits the manufacturer receives. Where dairying becomes the principal business of a neighborhood more cows are kept but other stock do not disappear, for progressive dairymen understand the value of calves and appreciate the fact that money may be made raising them and pigs are kept to turn the skim milk into good money. It is not to be wondered that dairy farming has been looked upon as a very desirable calling from the earliest times and the products of the dairy farm have risen

COMMERCIAL

R. G. Dun & Co.'s "Weekly Review of Trade" says:

Business maintains wholesome progress and mercantile collections improve. The week's aggregate transactions show the effect of the holiday and reasonable quiet in certain lines, but a good gain is noted in comparison with the corresponding period of any previous year. Uncertainty regarding the crops caused unusual conservatism at the November until this week when the outlook became sufficiently encouraging to restore confidence. In many jobbing lines there is no prospect of vigorous activity until Fall, but wholesale distribution is now heavy and retail business is only retarded at points where unfavorable weather condition are adverse. Little idle machinery is reported at manufacturing plants, except in a few cases of labor disputes, and several substantial increases in wages became effective of June 1. Railway earnings thus far recorded for May exceeded last year's by 11.1 per cent.

Aside from the strike of founders and moulders the iron and steel industry is in splendid condition.

Footwear orders are supplied with orders that will maintain full activity for, two or three months and supplementary contracts for Fall delivery continually arrive from salesmen or by mail.

Speculative staples:

Wheat, including flour, exports from the United States and Canada for the week ending May 31 are 2,526,730 bushels, against 4,334,000 last week, 1,309,223 this week last year, 1,037,000 in 1904 and 4,708,005 in 1903. Corn exports for the week are 1,704,071 bushels, against 818,097 last week, 457,914 a year ago, 527,166 in 1904 and 1,703,871 in 1903.

WHOLESALE MARKETS.

Baltimore—FLOUR—Quiet and unchanged; receipts, 4,134 barrels; shipments, 2,223 this week last year, 1,037,000 1904 and 4,708,005 in 1903. Corn exports for the week are 1,704,071 bushels, against 818,097 last week, 457,914 a year ago, 527,166 in 1904 and 1,703,871 in 1903.

WHEAT—Weak; spot, contract, 88@ 88½; July, 84½@84¾; August, 80¾@81; steamer No. 2 red, 86@86¾; receipts, 3,698 bushels.

CORN—Firmer; spot, 55¾ @ 55¾; June 55¾ asked; July 53@53¾; September, 54¾@54¾; steamer mixed, 54¾@ 54¾; receipts, 17,627 bushels.

OATS—Firm; No. 2 white, 40@40½; No. 3 white, 39½@40; No. 4 white, 38½@39.

RYE—Dull; No. 2 Western, 66@66½; export; 70@71 domestic; receipts, 3,003.

BUTTER—Firm and unchanged; fancy imitation, 17@18; fancy creamery, 21 @22 fancy ladle, 18@16; store-packed, 15@16.

EGGS—Steady and unchanged; 16½.

CHEESE—Firm and unchanged; large, 10¾@11; medium, 11¾; small, 11½.

SUGAR—Steady and unchanged; coarse granulated, 4.80; fine, 4.80.

POTATOES—Steady; Maryland and Western, 67½ f. o. b. New York.

WHISKEY—Spot barely steady. No. 2 red, 94 nominal 5 cents. No. 2 yellow, 94 nominal f. o. b. afloat; No. 1 Northern Spring, 94 nominal f. o. b. afloat.

CORN—Spot firm. No. 2, 58½ nominal f. o. b. afloat; 58½ nominal f. o. b. afloat; No. 2 yellow, 59 nominal; No. 2 white, 59½ nominal.

OATS—Steady. Mixed oats, 26 @ 32 pounds, 30½; natural white, 30 @ 32 pounds, 31@31½; clipped white, 32 @ 40 pounds, 31½@32½.

BUTTER—Steady. Street price, extra creamery, 26@26½; official prices, creamery, specials, 26; extras, 25½@26; firsts, 24½@25; seconds, 23½@24; factory, common to extra, 19@24½.

EGGS—Steady. Pennsylvania, and near-by, fancy, selected, white, candled, 26@26½; do., choice, 25@25½; do., mixed, 24½@25; do., fair to good, 24@24½; Western, fancy, selected, white, 26@26½; Southern, 24@25.

CHEESE—Firm and steady; Western brokers, 25@26; fowls, 13½; turkeys, 11@12; dressed easy; Western broilers, 23@28; fowls, 16@17½; turkeys, 15@16.

BEEF—Easy; family, 11.00@ 15.00; mess, 8.50@9.00; city extra India mess, 16.50@17.00.

LARD—Easy; Western prime, 8.75@ 8.80; nominal refined for export, 9.00 @9.20.

SUGAR—Raw firm; fair refining, 4 15-16@4 31-32; centrifugal, 96 test, 5 15/32@5 5/8; molasses sugar, 4 11-16@4 23-32.

POTATOES—Irregular; Bermuda per bbl, 2.00@3.00; Southern, 2.00@5.00; State and Western, per bbl, 2.00@3.00; Maine and Eastern, 2.50@3.00; European, 4.50@2.50.

Live Stock.

New York.—BEEVES—Steers slow and a shade lower; bulls steady; cows steady to 10c lower; no top grades offered; 4.75@5.35; bulls, 3.50@4.35; cows, 2.15 @4.40.

CALVES—Veals 25c higher; buttermilks nominal. Veals, 4.50@7.00; choice to extra, 7.25@7.50; dressed veals steady; city dressed veals, 11½@10½c per pound; country dressed, 6½@9½c.

SHEEP and LAMBS—Sheep steady; lambs 25c lower; sheep, 5.00@6.00; lambs, 7.75@8.80.

HOGS—Market a trifle easier; heavy and medium hogs, 6.30@6.40; mixed Western, 6.30.

Chicago.—CATTLE—Market best steady; others dull. Common to prime steers, 4.00@6.10; cows, 3.00@4.50; heifers, 2.25@5.10; bulls, 3.25@4.25; calves, 2.75@7.25.

HOGS—Market weak. Choice to prime heavy, 6.50@6.60; medium to good heavy, 6.45@6.50; butchers' weights, 6.47½@ 6.55; good to choice heavy mixed, 6.45 @6.50; packing, 6.00@6.47½.

SHEEP—Market steady. Sheep, 5.00 @6.00; yearlings, 5.90@6.35; Shorn lambs 5.20@6.00.

Cotton.

According to the last census there are 181 Jewish clothiers, mostly in New York, Pennsylvania and Missouri.

Over 25,000 men and boys paid in sick and death benefits last year to the members affiliated with the American Federation of Labor.

The farmers of the Montreal and Quebec Canada country sold 2,000,000 worth of butter and cheese during the last season.

Plans for establishing the open shop in the iron manufacturing industry in Chicago, which were recently adopted at a convention of the leading foundrymen of the country.

Boston, Mass., new Wire Workers' Union is endeavoring to secure the bosses' acceptance to a yearly wage and hour agreement.

Seven hundred and seventy-seven new members were admitted into the Order of Railroad Telegraphers during the month of March.

One of the features of the German student statistics is that men are dropping medicine while women are turning to it as a profession.

American Foundrymen's League has issued a list of open and nonunion foundries in the United States, The total number of 501.

Japan is said to have a deficit of $50,000,000.

Birds, when perched on trees or bushes, are natural weathercocks, as they invariably roost with their heads to the wind.

The British parcels post carries packages for twenty-four cents up to three pounds, forty-eight cents, three to seven pounds; seventy-two cents, seven to eleven pounds.

A rather unique act was that of John Folsom, of Shawnee, Kan., who last week legally adopted Hazel Leone, Sallie Clekits, Mary Magdalene and Willie Jeanits Miller, his four stepdaughters. He says that he expects to give all of the girls a good education.

Have you ever noted the absence of green in the genuine Turkish rugs? This is because green is a sacred color among the Mohammedans, and they would not allow it to be defiled by stepping upon it, say a Town and Country.

A London dentist made a novel proposal of marriage. He fell in love with an elderly patient who ordered a set of false teeth from him. When the teeth were delivered she found a note in a little proposal engraved on the pi'' which held the teeth.

Joseph Ditchfield, of Trevtorten, Pa., sixty-five years old, became frightened when he could not read by the aid of spectacles which he had worn many years. He purchased a paper and began to saw an advertisement of that sort in the papers nowadays, except in the patent medicine and mail order catalytrics, where such announcements as "Wanted, an humble girl," still occasionally appear.

CAMPHOR GROWING SCARCE

World's Supply is Steadily Decreasing Each Year.

According to an official of the Department of Commerce and Labor, the world's supply of camphor is steadily decreasing each year. The greater part comes from Japan and its colony, Formosa, though large quantities are now begun to exceed the supply, and the question has arisen how the latter can be maintained.

One of the reasons why camphor is becoming scarcer and dearer is said to be that it is extensively used in the manufacture of celluloid. At present camphor is made by boiling wood from the so-called camphor tree, which attains a gigantic size in Japan, one specimen recently discovered having a 115 feet tall, and having a trunk over fourteen and a half feet in diameter.